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THE CHECQVER-WORK OF GOD'S PROVIDENCES, *Towards his own People*, Made up of *Blacks* and *Whites*:

VIZ.

Of their Abaſements, and Advancements; Their Diſtreſſes, and Deliverances; Their Sullying *Tribulations*, and Beautifying *Relaxations*:

Repreſented in a

SERMON

Preached at the *Funeral* of that Faithful Servant of the LORD, *MARY* the late Wife of *Joſeph Jackſon* Eſq; Alderman of the City of *BRISTOL*; on the 5. *day* of *May*, *Anno Dom.* 1657.

By *Francis Roberts*,

Paſtor of the Church at *Wrington*.

Job 23. 10. *When he hath tryed me, I ſhall come forth as Gold.*
Acts 14. 22. *We muſt through much Tribulation enter into the Kingdom of God.*

LONDON,
Printed by *R. W.* for *George Calvert*, at the ſign of the *Half-Moon* in *Pauls* Church-yard. 1657.

To

My much Honoured friend *JOSEPH JACKSON* Esq; *Alderman* of the City of *Briſtol*;

As alſo,

To all the entirely beloved *CHILDREN* of *MARY* his late Dear and Gracious Yoke-fellow, Now *ſleeping* in *JESUS*, yea *living* with *JESUS*; *Grace, Mercy and Peace,* from the *Father of Mercies, and God of all Conſolation.*

My dear Chriſtian friends,

WHen, upon your deſires, I had Preached this enſuing Sermon *at the late ſad Funeral of ſuch a* Wife, *of ſuch a* Mother, *as you not long ſince had, I thought my work about this Particular had been at a Period. Since which, through the importunity of divers my Near and Dear* Relations (*whoſe* Requeſt *is to me a* virtual command) *thinking better of it then I my ſelf, I have been induced to Publiſh it, for*

the benefit of them and others. The good LORD *add his Bleſſing both to what was then ſpoken, and is now written: for* furthering of their faith, and helping of their joy. *And now I preſent the* Sermon (a) Reviſed (*and where it was needful a little* enlarged) *unto you: Who, from her own Deſignation, recommended the preſent* Text *to me. The* Jewel *in the words deſerves a richer* Cabinet; *yea and her* ſacred Duſt *a better* Monument: *But till you meet with* Richer *and* Better, *let this be favourably Accepted.*

(a) Reviſed, with the help of two diſtinct copies thereof taken in ſhort-hand when I preached it leſt any uſeful paſſages ſhould be omitted; there being a different Gift in Writing and Preaching.

Not long ſince, (b) *my ſelf was* (*by reaſon of a* continuing Fever) *not far from* the (c) hand of the Grave: *but the* living God (d) *hath* loved my ſoul from the Pit of corruption. *So that in this* Sermon *I have Preached, mine own* Experiences, *and her* Expectations *of deliverance. The Gracious* LORD, (*whoſe methods of mercy are many*) *hath Releaſed us both from our reſpective extremities, as from the* (e) Pots: *Me* From Death, *That I might live to his Praiſe a while on Earth: Her,* By Death, *That ſhe may live in his Praiſe for ever in heaven. Thrice bleſſed be the God and* Father of Mercies, *for all the Myſteries of his Mercies.*

(b) *Viz.* From *Jun.* 22. till almoſt *July* 20. 1656.

(c) Pſa. 49. 15.

(d) Iſa. 38. 17.

(e) Pſalm 68. 13.

May I now ſpeak a few words of Advice to you that ſurvive: *eſpecially to you the dear and* Hopeful children *of ſo* Happy a Mother? *My ſincere love to her, mine ardent longings after your ſalvation, conſtrain me: And I cannot hold my Peace. Let me ſtand a while as in your late* Mothers ſtead. *O let my counſel be accepted and embraced.*

1. Become Godly and Religious betimes. (f) *Know, fear, love and ſerve God from your very youth.* (g) Remember your Creator in the daies of your youth.

(f) 1 Chron. 28 9 1 King. 18. 3, 12.

(g) Eccleſ. 12. 1.

Early

Early Christians are Happy Christians. Under the Old Testament God called for the (h) First-fruits *of the ground, and the* (i) Firstlings *of the Flock; Much more he expects the firstlings of our daies, of our youth, of our strength. Think of* (k) Samuel, (l) David, (m) Solomon, (n) Obadiah, (o) Josiah, (p) John Baptist, (q) Timothy, *and* (r) Jesus Christ *himself: how Religious they were in their very youth, and tread in their steps. Oh what sins and iniquities are prevented: What experiences of God are up-heaped: How large a seed time of Grace and good works is obtained: How long opportunities of* (s) making our Calling and Election sure *are enjoyed, by giving up our selves to God betimes.*

(h) Exod. 34. 22, 26.
(i) Deut. 12. 6, 17.
(k) 1 Sam. 3. 4. *to the end.*
(l) 1 Sam 16. 7, 11, 13. & 17. 33, &c.
(m) 1 Chron. 22. 5. & 29 1. 2 Sam. 12, 24. 1 King. 3. 3.
(n) 1 King. 18. 3. 12
(o) 2 Chron. 34. 1, 3.
(p) Luk. 1. 15.
(q) 2 Tim. 3. 15.
(r) Luke 2. 40, 42, 46, 47, 52.
(s) 2 Pet. 1. 10.

2. Be sincerely and entirely Religious. *Hypocrisie, is a meer mockery in Religion: which occasions* (t) *the deeper* condemnation. *Content not your selves with* (u) a name to live, *but be alive indeed. Rest not in* (x) the Form, *but look to* the power of godliness. (y) Serve the Lord with a perfect heart. *Seek, love, and obey him* (z) with the whole heart. *Let the whole soul be as it were* Woaded *in Grace. Fill your* judgements *with knowledge and truth, your* consciences *with purity, your* wills *with tractableness, your* hearts *and* affections *with heavenliness,* &c. *Approve your selves throughout to God: that you may say as* Peter; (a) Lord thou knowest all things, thou knowest I love thee, *I fear thee, I trust in thee,* &c.

(t) Mat. 23. 14. & 24. 51.
(u) Rev. 3. 1.
(x) 2 Tim. 3, 5.
(y) 1 Chron. 28. 9.
(z) Psalm 119. 10.
(a) Joh 21. 17.

3. Maintain sweet Communion with God in Jesus Christ. Walk *closely* with God *every day, as* (b) Enoch, (c) Noah, (d) Abraham, (e) David, *&c.* Think *of him frequently*; Desire *him vehemently*; Love *him entirely*; *Be never well but in his Presence. Accept all stir-*

(b) Gen. 5. 22, 24.
(c) Gen. 6. 9.
(d) Gen. 17. 2. & 48. 15.
(e) Psal. 101. 2. *&c.* 1 King. 15 5. Psal. 18. 22. Acts 13. 22.

rings of his Spirit, glimpſes of his face, taſts of his love. Open with him every morning, ſhut with him (like the Sun-flower) every night, Turn towards him, and pant after him all the day long. Say (f) Whom have we in heaven but thee? *&c. Thus you ſhall recover the loſt* Paradiſe, *Thus you ſhall live as in an* Heaven on earth: *and when you come to die, you ſhall but exchange* one Heaven *for* another *and a better; A* Spiritual Heaven *of grace for an* Eternal Heaven *of Glory.*

(f) Pſal. 73. 25.

4. Let JESUS CHRIST be your All: *your* (g) Wiſdom, *to guide you: your* Righteouſneſs, *to juſtifie you: your* Sanctification, *to cleanſe you: your* Redemption, *to ſave you. If you hunger, he is* (h) Mannah: *If you thirſt, he gives* (i) living water: *If you faint, he is* (k) the conſolation of Iſrael: *If you pray, he is* (l) an Advocate with the Father: *If you conflict with ſpiritual enemies, he is your* (m) Victory *and* Triumph, : *If you live, he is* your (n) hope: *If you die, he is your* (o) gain: *If you be buried alſo, he is your* (p) Life and Reſurrection. *O let him be the* (q) Alpha and Omega, *The Center and Circumference, yea the very* (r) All in All, *your Deſires, Loves, Joyes, Delights, Endeavours and Undertakings. If you want Chriſt, you want all things: If you have Chriſt, you want nothing. In all your* joyes, *Chriſt is the higheſt* Exultation: *In all your* ſorrows, *Chriſt is the ſweeteſt* Conſolation: *In all your* Gains, *Chriſt is the chief* Remuneration: *In all your* loſſes, *Chriſt is the richeſt* Compenſation. *In him make up the loſs of Wife and Mother, All Sweetneſs, Dearneſs, Tenderneſs, Fulneſs, Contentment, Satisfaction, Conſolation and Happineſs is a thouſand fold in him more then in theſe, or all the Relations of the world. Theſe are but* glimmering Lamps, *He is the*

(g) 1 Cor. 1. 30.
(h) Iohn 6. 48 51.
(i) Iohn 4. 10, 14.
(k) Luke 2. 25.
(l) 1 Iohn 2. 1, 2.
(m) 1 Iohn 5. 4, 5. 1 Cor. 15. 57. Rom. 8. 37.
(n) 1 Tim. 1. 1.
(o) Phil. 1. 21.
(p) Iohn 11. 25.
(q) Rev. 1. 8, 11.
(r) Col. 3. 11.

the glorious Sun; *Theſe are but* broken Ciſterns, *he is the living* Fountain; *Theſe are but* little drops, *he is the* boundleſs Ocean. *Now therefore turn all your deſires and affections towards him, and be fully ſatisfied. One Chriſt, is beyond ten thouſand worlds.*

5. Strive after well-grounded Aſſurance of a good ſpiritual ſtate. *Labour not only, That God, Chriſt, Grace, and Glory may be yours: but alſo, That ye may know aſſuredly they are yours.* Aſſurance *is poſſible, For* (f) Gods Spirit *is given to help us to it*, &c. (t) *Many have attained it.* Aſſurance *is neceſſary: for God hath charged us to endeavour after it*; (u) Give diligence to make your calling and election ſure, *&c. And Aſſurance is very comfortable, and advantagious to our* (x) *Perſeverance. This held up* (y) Iob *under all his miſery. This cheared up* (z) Paul *againſt approaching death.*

(f) 1 Cor. 2. 12.
(t) Iob 19. 25, 26, 27. Heb. 10. 34. 1 Tim. 1. 16. 2 Tim. 1. 12.
(u) 2 Pet. 1. 10.
(x) 2 Per. 1. 10.
(y) Iob 19. 25, &c.
(z) 2 Tim. 4. 6, 7, 8.

6. Contend exceedingly, That (a) Grace may ſtill be growing; and ſin be dying. *The more* Grace, *and the leſs* Sin: *the leſs like* Satan, *the more like* God; *the further from* Hell, *the nearer to* Heaven. *The* (b) *Abolition of ſin, and the Perfection of Grace, are the ſuburbs of Glory.*

(a) 2 Per. 3. 18. Col. 3. 5, &c.
(b) Eph. 5. 27. & 4. 12, 13.

7. Live to God, and upon God in Chriſt, that you may live with God and with Chriſt. (c) *Live to God, in all holy, heavenly, and blameleſs converſation*; (d) *live upon God, in all conſtant faithful dependance: That you may* (e) live *with God and Chriſt in immediate eternal enjoyments.*

(c) Rom. 14. 8.
(d) Habak. 2. 4.
(e) Iohn 14. 3, 19.

8. Live in (f) love one to another, and towards all Gods People. *Love entirely, love affectionately, love Chriſtianly in order chiefly to Spirituals and Eternals. Sincere love is the* (g) Badge *and* Character *of* Chriſts Diſciples *on earth*; *and* (h) Love *will be part of the Crown*

(f) 1 Iohn 4. 7, 8.
(g) Iohn 13. 34, 35.
(h) 1 Cor. 13. 13.

Crown of Chriſts Members in Heaven. Oh ye dear children that tumbled in the ſame bowels, ſtill retain the (i) ſame Mind, Heart and Affection *one towards another. You ſhall have adverſaries enough in the world: and therefore never be one anothers adverſaries. So live in* love *together on* Earth, *as thoſe that look to live in* raviſhments *together in* Heaven.

(i) Phil. 2. 1, 2.

9 Highly prize and frequent All the Means of Grace in Publick and Private. *Gods Ordinances are his Sacred Channels wherein alone in ordinary, his ſtreams of grace do flow. How did* David (k) exult *in the enjoyment of them! How did he* (l) lament *in the want of them! Chriſtians ought* to (m) obſerve all Chriſts Commandments *and Ordinances. They* (n) *muſt* not forſake the Aſſembling of themſelves together, as the manner of ſome is. O (o) bleſſed is that people that know the joyful ſound! *The* (p) New Covenant, *and the Adminiſtrations thereof are to continue till* the end of this world: *and therefore they ought ſtill to be attended upon by all Gods* New Covenant *people.*

(k) Pſal. 84. 1, &c. & 122. 1, &c.
(l) Pſalm 42. 1. to 5. & 63. 1, 2.
(m) Mat. 28. 19, 20.
(n) Heb. 10. 25.
(o) Pſalm 89. 15.
(p) Heb. 12. 20. Mat. 28. 19, 20. 1 Cor. 11. 26.

10. Be (q) conſtant, ſtedfaſt, perſevering, and abounding in Faith, Obedience, and all goodneſs unto the End. *Be* faithful to the Death: *Then* (r) you ſhall receive a Crown of life; *then* (ſ) *you ſhall* receive a full reward. (t) Be not weary of well-doing, for in due time ye ſhall reap if ye faint not. *How conſtant and ſtedfaſt to the end was your gracious* Mother *in Faith, Patience and Godlineſs, although* no ſmall Tempeſt *of Pain and Trouble lay upon her. The beſt of* Saints *may be exerciſed with the worſt of* ſorrows *here: But the Lord is* (u) *with them in the furnace of their Tryals, yea, was with her to uphold her* in the valley of the ſhadow of

(q) 1 Cor. 15. 58.
(r) Rev. 2. 10.
(ſ) 2 Joh. 8.
(t) 2 Theſ. 3. 13. Gal. 6. 9.
(u) Dan. 3. 25. Exod. 3. 2. Iſa. 43. 2. Pſal. 23. 4.

of Death. *Hence, though ſhe was* (x) Troubled on every ſide, *yet was ſhe* not diſtreſſed, *though* perplexed, yet not in deſpair; *though* caſt down, yet not deſtroyed. (y) We count them happy that endure. *O let not ſharpeſt tryals or troubles ever make you* faint *or flag at any time. They that* (z) put their hands to Gods plough, and look back, *render themſelves* unfit for the Kingdom of God.

(x) 2 Cor. 4. 8, 9.

(y) Iam. 5. 11.

(z) Luke 9. 62.

11. *Laſtly*, Mourn moderately in the loſs of her, and other earthly comforts. *When holy Jacob dyed in* Egypt, (a) *The Iſraelites the children of* Iacob *mourned* ſeven daies, *but the* (b) *Egyptians* ſeventy daies: *This was not becauſe the Egyptians had more love to* Iacob *then the Iſraelites; but becauſe the Iſraelites had more Grace, and Hope, and Moderation, then the Egyptians. Natural affection is commended*: (c) exceſs *in mourning is condemned.* (d) Ieſus *himſelf* wept *at* Lazarus *his Grave: and yet Chriſts members* (e) *muſt not mourn* as others that have no hope for them that ſleep in Ieſus. *Were ſhe ſtill lying among the ſullying* pots, *in midſt of her ſighs, groans, dolours and extremities, you might well bleed over her and lament her; but that ſhe is delivered from all her ſins and ſorrows, is* as the wings of a Dove, covered with ſilver, *&c. hath laid aſide her earthly ſables, and is cloathed in heavenly white: Is in* (f) Abraham's boſom, *in* (g) Paradiſe, (h) *with Saints, Angels, and with God in Ieſus Chriſt*, which is far beſt of all, *&c. Now rejoyce in her joyes, triumph in her triumphs*, (i) ſhe is not ſo much dead, as delivered by death: ſhe hath (*as* Hierom *ſaid of* Nepotianus) not ſo much loſt her friends, as changed them, *and changed them for better: ſhe is not ſo much* (k) uncloathed, as cloathed upon, *her* mortality being

(a) Gen. 50. 10.

(b) Gen. 50. 3.

(c) 1 Theſ. 4. 13.

(d) John 11. 35.

(e) 1 Theſ. 4. 13.

(f) Luk. 16. 22.

(g) Luke 23. 43.

(h) Heb. 12. 22, 23. Phil. 1. 23.

(i) Intelligeres illum non emori, ſed emigrare; & mutare amicos, non relinquere. *Hieronym. in Epitaph. Nepotian. p. 25. Tom. 1. Baſil. 1553.*

(k) 2 Cor. 5. 4.

 ſwallowed

ſwallowed up of life. *Let her have your* Imitations, *rather then your* Lamentations. *Her graces and gracious deportments towards God and Man, and more eſpecially towards you, In her health and ſickneſs, in her life, and at her death were very Chriſtian and exemplary. In all,* (l) 1 Cor. 11. 1. (l) do ye follow her, as ſhe followed Chriſt. *Let her vertues ſtill* live in you: *ſo ſhall ſhe in ſome ſenſe ſtill* live with you. *And inaſmuch as,* (m) Fiducia Chriſtianorum, Reſurrectio mortuorum. *Tertul. de Reſurrect. c. 1. p. 311.* (m) The Reſurrection of the dead, is the peculiar Hope and Conſolation of Chriſtians, *conſider*; *ſhe* (n) 1 Theſ. 4. 14, 15, 16, 17. ſleeps in Ieſus, *ſhe ſhall at laſt* awake *and be* Raiſed again *by Ieſus: And ye ſhall* meet *again*; meet, *and never part*; meet, *not to ſigh and mourn together, but to ſing and triumph together.* Ye ſhall be caught up *with her and with all the Elect* together, to meet the Lord in the air, and ſo ſhall ye be ever with the LORD. *Amen. So prayeth*

Wrington *June* 12. 1657.

Your affectionate friend, and brother in the Lord, for the furtherance of your Faith and joy,

Fran: Roberts.

THE
Checquer-Work of Gods Providences
towards his own people,
Made up of *BLACKS* and *WHITES*:
VIZ.

Of their Abaſements, and Advancements; Their Diſtreſſes and Deliverances; Their Sullying *Tribulations*, and Beautifying *Relaxations*, &c.

PSAL. 68. 13.

Though ye have lien among the Pots; yet ſhall ye be as the wings of a Dove covered with ſilver, and her feathers with yeallow Gold.

GOD's deareſt people, may for a long time ([a]) *walk in darkneſs*; yet at laſt the ([b]) *light* of refreſhing conſolation ſhall ſhine upon them: May ([c]) *ſit down* with *Iob* a great while *among the aſhes*; yet at length ſhall be lifted up, *God turning their captivity:* and may ([d]) *lie* with ISRAEL (Gods only people under the Old Teſtament) *among the Pots*, for many ages: but in fine

([a]) Iſa. 50. 10. Iob 19. 8, &c. & 30. 26.
([b]) Pſal. 18. 27, 28. Gen. 15. 17.
([c]) Iob 2. 8. *with* chap. 42. 10, &c.
([d]) Pſal. 68. 13.

ſhall ſafely eſcape, like *ſilver-winged* and *golden-feathered Doves*, from all the blackiſh ſulliedneſs of their Afflictions. The ſharpeſt *ſtorm* ends in a grateful *calm*: and the darkeſt *night* hath its ſucceeding *Day*. This Mercy here *Promiſed*, was (according to the purpoſe of the moſt high) *Performed* to Gods *Iſrael*: And this bleſſing is in ſome ſenſe accompliſhed to our late dear *Siſter* deceaſed, *an Iſraelite indeed*. This was her condition: ſhe long *walked in darkneſs*, *ſate down* with *Iob in aſhes*: and *lay* with *Iſrael among the Pots*: But at laſt the Gracious LORD hath turned, Her *Darkneſs* into Light, Her *Aſhes* into Beauty, Her *Pots* of ſad affliction into glory.

Theſe words were Firſt and Immediately Directed to the *Iewiſh Church*, which had been a long time exerciſed with very many and heavy afflictions: but are extenſive alſo, in like condition, to the *Chriſtian Church* which is incorporated into it, and (e) *of the ſame Body*: yea and applicable alſo, in a due Rule of Proportion to any *Particular Chriſtian* in a like parallel caſe of darkſom diſtreſſing tribulations. *A Particular Promiſe* firſt directed to one ſingle Perſon is ſometimes improved to the *General Conſolation* of Chriſtians: As that ſweet Promiſe to *Ioſhuah*; (f) —— *I will not fail thee nor forſake thee*, is urged by the Apoſtle, as a General ground of *Contentment* to all Chriſtians in any troubles or oppoſitions. How much more may a *General Promiſe* to the whole Church, as here, be Applyed to the comfort of a *Particular Member*. And therefore I cannot but impute it to the Chriſtian judgement and apprehenſiveneſs of our deceaſed *Siſter* (now with the LORD,) that ſhe could appropriate the conſolation of this more *General Promiſe*, to her

(e) Eph. 3. 6.

(f) Ioſh. 1. 5. with Heb. 13. 5, 6.

her ſelf in *Particular*: and that, though the ſenſe and comfort of this Promiſe be wrapped up and infolded in obſcure *Metaphorical* expreſſions. The words were often in her heart and lips in the daies of her *Tribulation*: whence doubtleſs ſhe ſupported her ſelf with pertinent and comfortable *Meditation*. For, 1. *Here* ſhe had, (in the Churches abject, blackiſh, deformed, and deſpiſed condition, that had *lien among the Pots*,) A lively Pourtraiture or delineation of her own extream Diſtreſſes. And, if the whole Church of God *lay among the Pots*: why might not ſhe? This might adminiſter to her much matter of Patience, Contentedneſs, and Conſolation. (g) Its ſome Conſolation, not to be alone in heavyeſt Tribulation. 2. *Here* ſhe had, (in the Churches Promiſed Felicity, that ſhould *be as the wings of a Dove covered with Silver, and her Feathers with yeallow Gold*,) a foundation of Hope touching her Deliverance at laſt out of all her extremities. If the Church ſhould be brought from her black ſullying *Pots*, to *the wings of a ſilver and Golden-coloured Dove*: from darkeſt miſeries to brighteſt felicities: Why might not ſhe, in Gods due time, one way or other, expect the like happy tranſmutation? This might ſweetly nouriſh her Faith, Hope and Chriſtian Expectation. *This Scripture* was ſo ſuitable to her condition, and ſo much in her thoughts, that diſcourſing about her expected diſſolution, ſhe ſaid; *I think this muſt be the Text at my* Funeral; (h) *Though ye have lien among the Pots, yet ſhall ye be as the wings of a Dove covered with ſilver, and her Feathers with yeallow gold.* And hereupon, I have been requeſted, by ſome of her neareſt *Relations*, to make theſe words the *ſubject-matter* of my diſcourſe upon this ſad Occaſion.

(g) Solamen miſeris ſocios habuiſſe Dolois.

(h) Pſalm 68. 13.

This *Scripture*, (and so this *Psalm*,) is very mysterious and intricate: One thing being expressed, another intended: As is usual in *Metaphors* and *Allegories*. For removing the obscurity of the words, and improving them to our present utility, consider we: 1. *Their coherence with the context.* 2. *Their true sense and meaning.* 3 *The Lessons or Doctrinal Propositions intended in them.* We must take more pains then ordinary to attain the right meaning of these words.

I. *The Coherence of these words with the context*, may be briefly represented as followeth, *viz.*

Of this Psalm, (most justly stiled by *R. A. Ezra*, (i) *A very excellent Psalm*) 1. The *Penman*: 2. *Matter*: 3. *Occasion*: *and* 4. *Parts* are as followeth.

(i) Non inter omnes convenit de Argumento hujus Psalmi, quem affirmat Ezra valde esse excellentem. *Sim. de Muis in Prg. ad Psal. lxv ii*

I. *The Instrumental Author*, or Penman, was DAVID, that (k) *sweet Psalmist of Israel.* See, *Title of the Psalm.*

(k) 2 Sam. 23. 1.

II. *The Subject-Matter*, is of a mixt Nature: being made up of Petition and Gratulation, of Doctrine and Exhortation, of History and Prophecy. And containing such an Eminent Prophecy of Christs Triumphant Ascention into Heaven, and of the Benefits thereof: (l) *Thou hast ascended on high, thou hast led captivity captive*, &c. it may deservedly be ranked among the *Prophetical Psalms.*

(l) Compare Psal. 68. 18. with Ephes. 5. 8. &c.

III. *The Occasion* seems to be, 1. *Either Davids* (m) bringing up of the Ark of God into the place prepared for it in *Sion*, in the *City of David*: as some. 2. *Or*, some (n) difficult and eminent expedition of *DAVID* against his enemies: wherein he aforehand assures himself of desired success and victory, both from the assistant power of the mighty God, and from

(m) Compare Psal. 68. 1 &c. with Numb. 10. 35.

(n) As that in 2 Sam. 21. 15. to the end. See Psal. 68. 1, 2.

from *Iſraels* conſtant experiences of like nature: as others. 3. *Or*, ſome famous and Renowned victory obtained: as others. 4. *Or*, (As to me ſeems moſt probable) a Complexive Series and Heap of victories over his and his Kingdoms enemies ſubdued under him, even from *Nilus* to *Euphrates*, recorded in 2 *Sam* 8. *&* 1 *Chron.* 18. whereupon he is by ſome ſuppoſed to have Penned two Triumphant Pſalms, *viz*. *Pſalm* 47. *See verſ.* 5. *&* *Pſal.* 68. *See verſ.* 18. Herein King *David* being a ſpecial Type of *CHRIST*, *the King of Kings*, that ſubdues all our ſpiritual enemies, and *Captivates our Captivity*, As (o) part of this *Pſalm* applyed to and interpreted of *CHRIST*, doth clearly intimate. And throughout the whole current of this *Pſalm* beſides the immediate *literal ſenſe* of it touching *David* and his Temporal Kingdom, there is eaſily obſervable a Mediate, Spiritual and *Myſtical meaning* touching *CHRIST* the *true DAVID* and his ſpiritual Kingdom. Let this be ſtill remembered: leſt we loſe much of the ſpirituality of this heavenly *Pſalm*.

(o) Pſal. 68. 18. with Eph. 4. 8, &c.

IV. *The Parts or Branches* are chiefly three, *viz*. 1. *Petition*, 2. *Exhortation*, and 3. *Gratulation*.

1. A Prophetical Petition. *Let God ariſe*, &c. *ver.* 1, 2, 3. This was the (p) Prayer at the moving of the *Ark*, that ſingular Token of (q) Gods Preſence, Type of (r) Ieſus Chriſt, and (s) *Glory* in *Iſrael*.

(p) Numb. 10. 35.
(q) Exod. 25. 21, 22.
(r) Exod. 25. 21. with 2 Cor. 3. 25. 1 Joh. 2. 2.
(s) Rom. 9. 4. 1 Sam. 4. 21, 22.

2. A Pathetical Exhortation, or Hortatory incitation, unto the High Praiſes of God, *ver.* 4. *to* 19.

3. A grateful Exultation in the LORD, for his many Bleſſings and victories, *verſe* 19. *to the end*.

This

This 13. *verſe* falls under the *ſecond branch*, viz. the *Exhortation*. The Pſalmiſt *exhorts* to the Praiſes of God, from two ſorts of Motives eſpecially, *viz.* I. *From* Gods more General and Common *Acts* of Providence, 1. To the Fatherleſs. 2. To the widows. 3. To the ſolitary. 4. To the Captives. *ver.* 4, 5, 6. II. *From* Gods more Special and Peculiar Providences towards his own People *Iſrael*: and this chiefly in four obſervable intervalls of Time that came over them, *viz.* 1. *When* they came out of *Egypt*, and marched through the wilderneſs. *ver.* 7, 8. 2. *When* they were newly poſſeſſed of, and planted in the Land of *Canaan*, *ver.* 9, 10. 3. *In* the troubleſom and unſetled times of the Iudges, *ver.* 11, 12. 4. *In* the more compoſed and happy daies of *David*, *ver.* 13. *to* 19. In this laſt Particular note two things, *viz.*

(1) *The Preface* to this matter of Praiſe and Thankfulneſs for Gods Providential goodneſs which ſhould be to *Iſrael* in the daies of *David*, more then in former times: *Though ye have lien among the Pots*, yet ſhall ye be *as the wings of a Dove covered with ſilver*, &c. *ver.* 13. That is: In the three former times, in *Egypt* and the Wilderneſs, In *Canaan*, and Under the Iudges, *ye have lain as among the Pots*, low, debaſed, blacked, deformed, *&c.* with many, and ſore afflictions: But now under *Davids* Dominion, eſpecially under Chriſts, *ye ſhall be as Doves wings and feathers of ſilver and golden colour:* ye ſhall eſcape and be delivered, ye ſhall be advanced to a more joyous, proſperous and happy condition, and have better times then ever formerly. Ye ſhall be taken from *among the Pots*, and adorned with oppoſite Beauty and Glory.

2. *The Particular Arguments* inciting *Iſrael* to Praiſe and

and Thankfulneſs hereupon, are drawn, 1. *From* Gods victoriouſneſs over his enemies, to his Peoples proſperity, *ver.* 14. 2. *From* the Eminency and Fertility of Gods Hill, *Sion*: eſpecially of the Church of God ſhadowed out by it, *ver.* 15. 3. *From* the Lords conſtant Reſidence in, and Al-ſufficient Protection of, his own Hill, his Church and people, *ver.* 16, 17. 4. *From* Gods Triumph over all his, and his Peoples enemies: which was to have its chief ([t]) accompliſhment in *IESUS CHRIST Aſcending up into heaven, and leading captivity captive*, &c. *ver.* 18. Thus ſtands the *coherence*: by which you may receive much ſatisfaction touching the right *meaning* of the words.

([t]) Eph. 4. 8, &c.

II. *The ſenſe and meaning of the words will now be the more eaſily extracted.* Here's one *Hebrew word* in the Original which eſpecially renders the Scripture intricate, *viz.* שפתים *Shephattajim*: which, being a word of divers Significations and Tranſlations, occaſions various Interpretations. It is Rendered, 1. *Limits*, or *Bounds*. 2. *Lots*, or *Inheritances*. 3. *Pots*, or *Pot-ranges*.

1. Some render it, *Two-limits*, or *Two-bounds*, (the word being of the *Dual number*,) *viz.* the ([u]) *two limits*, bounds or coaſts of the enemies, ready to afflict, vex, and infeſt them on each hand. Or, two confines of the Countrey where they fortified themſelves againſt their enemies. This ſenſe ſome later writers embrace. And its ([x]) one of the Interpretations

([u]) To this effect *Mercerus* & *Gevalerius* in *S. Pagnin. Theſ. ad verb.* שפתים & *Moller. Com. in Pſal.* 68.

([x]) Or, we may underſtand it of the *two bounds* and *limits* of the enemies, where they are continually aſſailed and endangered. And ſo is the Greek ſeemeth to favour, turning it [*ana meſon toon cleroon amids*, (or *between*) *the Inheritances*; even as they alſo tranſlate the *two burdens* or *limits*

limits between which *Iſachar* couched. Gen. 49. 14. which Tribe had the Philiſtins at one end, and the Ammonites on the other, that vexed them. *H. Ainſworth in his Annotat. on Pſal.* 68. 14.

tions which *Ainſworth* gives, though not in the firſt place. But, this verſion ſeems here very unſuitable: for that it quite deſtroies the Elegancy and fitneſs of the Oppoſition betwixt the two *Metaphors*, repreſenting *Iſraels* different conditions, *before* and *under Davids* Government.

2. Some render it: *Two-lots*, or *Two-Inheritances*. So the lxx. καὶ μέσον τῶν κλήρων; that is, *Amidſt the Lots*, or *between the Inheritances*: *Inheritances* (as in *Canaan*) being antiently ſet out by *lots*. This *Hierom* ſeems to follow, turning it; *Si dormiatis inter medios cleros*. And thus he expounds it, (y) *When thou believeſt the two Teſtaments, in both thou ſhalt find the Holy Ghoſt. And though there be a beauty, even according to the letter to know what thou readeſt: yet the force of all the comlineſs is in the ſenſe. Therefore the outward Ornament of the words is demonſtrated by the name of ſilver, but the more ſecret myſteries are contained in the hidden gifts of gold*, &c. So that, with him; The *two Lots*, are the *two Teſtaments*; The *Dove*, is the *Holy Ghoſt*; Her *wings covered with Silver*, the *outward letter of the Teſtaments*; The *feathers of yeallow gold*, the *inward, ſpiritual, and myſterious ſenſe*. But this is rather a witty *Allegorical Alluſion*, then a judicious and *ſolid*

(y) *Si dormiatis inter medios cleros*, &c. Cum duobus credideris Teſtamentis, invenies in utroque Spiritum Sanctum. Et licet ſit pulchritudo etiam juxta literam ſcire quæ legas; tamen vis decoris omnis in ſenſu eſt. Exterior itaq; veſtiborum ornatus in Argenti nomine demonſtratur, occulciora vero myſteria in reconditis auri muneribus continentur. Si dormiatis inter medios cleros; hoc eſt, ſi quieſcatis inter novum & vetus Teſtamentum, invenietis in duobus Teſtamentis gratiam Spiritus Sancti. Cleri ſiquidem ſunt ſinguli libri, &c. *Hieronym. in Comment. ad Pſal. lxvii. pag. 94. E. C. Tom. 8. Baſil.* 1553.

Expoſition.

Expoſition. (z) *Auguſtine* alſo expounds the words much to this effect: but altogether as unſatisfactorily. The antient *Fathers* are not alwaies the beſt *Expoſitors.*

(z) *Auguſtin. in Enarrat. in Pſal. lxvii. p. 702, &c. Tom. 8. Baſil. 1569.*

3. But moſt do render the word, *Pots* or *Pot-ranges.* Thus; *Although ye have lien among the Pots* (or, *between the Pot-ranges:* or, *between the two banks*, or *rows, viz.* of ſtones to hang pots on in the Camp or Leaguer) yet ſhall ye be *as the wings of a Dove covered* (or, *decked with ſilver, & her feathers with yeallow-greeniſh gold.* And they obſerve in the words a double *Metaphor*: 1. The one of *Iſraels lying among the Pots*, as *ſcullions* lie among the pots, kettles or cauldrons in the camp or leaguer in time of war, and ſo are blacked, ſoiled, ſmutted, deformed: denoting *Iſraels* abject, low, mean, ſullied, deformed and deſpicable condition under afflictions and extream diſtreſſes in time paſt in *Egypt*, the Wilderneſs, *Canaan*, and in the time of the Judges. 2. The other of *Iſraels* being like *the wings of a Dove* (which is of very (a) ſpeedy flight for eſcape) *of bright ſilver, and beauteous golden-colour:* repreſenting their eſcape and deliverance at laſt out of all their blacking, ſmutting and deforming afflictions, into the contrary, beauteous, proſperous and happy ſtate, under the Kingdom of *DAVID*, eſpecially of *JESUS CHRIST* the *true DAVID. Blackneſs* notes extream affliction and miſery: *Doves wings*, eſcape: white *ſilver-colour* and beauteous *golden-colour*, Proſperity and Felicity. Thus, the *Metaphors* are elegantly oppoſed one to another, and very ſignificantly ſet forth the ſeveral conditions of *Iſrael*, firſt as lying among the pots of deep afflictions in former times, but after as aſſured of deliverance, of

(a) Pſalm 55. 6, 7.

better daies, and that they ſhould be as a *ſilver winged* and *golden-feathered Dove*, full of beauty, comelineſs, proſperity and felicity. To this effect, (b) *R. David Kimchi*, (c) *Pagnin*, (d) *Calvin*, (e) *Muis*, (f) *Foord*, (g) *Ainſworth*, and (h) *others* expound theſe words. And

(b) R. David, in Comment. שפתים sunt כירים

3. Chytropodes, loca ubi ponuntur ollæ, aut caldariæ. *1.* In loco humili, & nigro, ut eſt hic locus. Ac ſi dicat, Si ambulaſſetis haſtenus nigris induti veſtibus ob inimicorum afflictionem, adhuc eritis *albi ſicut ala columbæ, quæ tecta eſt argento. 1.* Quæ habet pennas albas ſicut argentum. *S. Pagnin. in Theſaur. ad verb.* שפתים.

(c) *Inter Chytropodes.*] *1.* In loco humili, ſicut eſt locus chytropodum: vel in loco obſcuro & atro, *1.* In ſumma anxietate & rebus adverſis conſtituti fueritis, &c. Eritis adhuc ſicut Pennæ columbæ tectæ argento, Candor fælicitatem ſignificat. *Pagn. & Mercer. ib.*

(d) Nunc per modum correctionis addit, etiamſi fideles interdum contingat jacere in tenebris, Deum nihilominus in tempore prodire liberatorem. —— Generaliter admonet, inter medias afflictiones arcana & mirifica Dei virtute fideles quaſi integros ſervari, vel ſubito reſtitui, ut nulla malorum ſigna appareant. Utrumque enim ſenſum verba admittunt; Quod *jacentes in fuligine* & tenebris, nitere tamen non deſinant: Vel quod liberatio contractum ex malis nigredinem diſcutiat. Utrumvis Eliguo, ſumma huc redit, nunquam afflictionibus vel conſumi vel obrui fideles, quin ſua illis maneat incolumitas, *&c. Joan. Calvin. in Comment. ad Pſal.* 68. 14.

(e) In priore membro Metaphora eſt à calonibus & lixis caſtrenſibus petita, qui ab aeris injuria utcunque ſe defendunt, delitеſcendo inter fuligineſas ollas, & lapides focarios, apta huic loco, ubi de bello ſermo eſt, figura. In poſteriore eſt metaphora à Columbis deſumpta, quæ per medium aerem volitantes, nunc niveum atque argenteum, nunc aureum ſplendorem ejaculantur. Significatur porrò hoc verſu ex omnibus anguſtiis & periculis quantumvis ingentibus, emerſuros exiſtutoſq; ſalvos & incolumes. In Sacris literis *Ater*, malа; *Candor* vero, incolumitatem & proſperitatem notat. *Simeon de Muis in Comment. ad Pſal.* 68. 14.

(f) Quamvis antea jacueritis, &c.] Quamvis tribus prediſtis temporibus, In Egypto & Deſerto, Interra Cananea, & ſub judicibus fueritis haſtenus ſimiles Calonibus & lixis fuligine deformatis: deinceps tamen eritis ſimiles pennis columbæ. —— nunc ſub imperio Davidis ampliorem habebant lætandi occaſionem quam unquam antea, &c. *Joan. Foord in Expoſ. Pſal.* 68. 14.

(g) *Between the Pot ranges*] Or, *between the two banks* or *rewes*, to wit, of ſtones made to hang Pots and Kettles on in the Camp or Leaguer; places where ſcullions lie, and ſo are black; meaning hereby affliction and miſery; as on the contrary, by the *Doves ſilver-wings* is meant proſperity. *H. Ainſw. Annotat. on Pſal.* 68. 14.

(h) *Though ye have*] —— The meaning is, After that ye O People of God, ſhall for a long time have endured baſe ſlavery, and have been like ſcullion-boyes lying upon the ground, dirty and ſmoaky; you ſhall be again reſtored to glory and honour by Gods deliverance. *J. Diodat. Annot. on Pſal.* 68. 14. *Among the Pots*] Though God ſuffer his Church for a time to lie in darkneſs, like a black ſcullion among the Pots; yet he will reſtore it, and make it moſt ſhining and bright. *Large Lond. Annotat. on Pſalm* 68. 13.

in

in my judgement this *Expoſition* ſeems moſt genuine and proper: as being, without forcing, moſt agreeable both to the intent of the Context, and Propriety of the words. And thus they are very ſuitable to this preſent *ſad Occaſion.*

The words, thus explained, are 1. *Narratory*, 2. *Promiſſory*. For Here's 1. *A Narrative* of *Iſraels* former deep affliction and miſery; *Although ye have lien among the Pots.* They had been in former times, in *Egypt, Wilderneſs, Canaan* and *under the Judges*, as ſo many ſcullions among the *Pots*, abaſed, ſmutted, ſpotted, made black and deformed with many and great tribulations.

2. *A Promiſe* of *Iſraels* future Deliverance, Proſperity and Felicity; yet ſhall ye be *as the wings of a Dove, covered with ſilver, and her feathers with yeallow Gold.* They ſhould not alwaies lie blacked and ſullyed in the ſmoak and *among the Pots*, they ſhall be *as the wings of a Dove*, ſpeedily eſcaping, they ſhall be delivered out of their dark and black condition, and be made bright, beauteous, and every way proſperous, as white *ſilver-coloured* and *yeallow-greeniſh-golden feathered Doves*: moſt naite, pleaſant and beauteous.

III. *The third thing that remains, is*, The obſervation of the (i) *Doctrinal Poſitions*, or *Leſſons* here intended. The words are ſomewhat like the *Cloudy Pillar* in the Wilderneſs; Which had, 1. *A black ſide*, full of darkneſs: and 2. *A bright ſide*, full of light. In the *Black ſide* we may read this *Leſſon*; 1. That, *Sometimes Gods Iſrael, Gods own endeared People, may lie, as it were among the Pots, in deepeſt diſtreſſes and afflictions.* In the *Bright ſide*, on the other hand, we may read this *Inſtruction*; 2. That, *Gods diſtreſſed*

(i) Exod. 14. 20.

and afflicted People ſhall not alwaies lie among the Pots, but at laſt, as with Doves wings, eſcape out of all their diſtreſs and miſery, and enjoy all contrary Mercy, Proſperity and *Felicity.*

Let me ſpeak a little briefly to both theſe *Obſervations*; which notably ſet forth the Diverſity of Gods diſpenſations towards his own people, As it were the *Checquer-work of Gods Providence* to them, Their *Black* and *White* conditions: God one while *abaſing* them by ſullying Tribulations, and after *advancing* them by beautifying Relaxations.

Doctrine I.

That, Sometimes Gods Iſrael, Gods own endeared People, may lie, as it were among the Pots, in deepeſt Diſtreſſes and Afflictions.

This *Doctrinal Leſſon* is evidently fluent from the *firſt Branch* of the *Text*. For Unfolding and Improving whereof, I ſhall chiefly Manifeſt, 1. *That, Gods People being in deep Diſtreſſes and Afflictions, is like* lying among the Pots. 2. *Why God ſuffers his Church and deareſt People ſometimes thus to* lie as among the Pots, *in deepeſt diſtreſſes and tribulations.* 3. *What Inferences may readily reſult hereupon.*

I. That, *The lying of Gods endeared People in deepeſt Diſtreſſes and Afflictions, is like* lying among the Pots. For,

1. *They that lie among the Pots are in a very low, mean and abject condition*; Scullions, of the meaneſt rank, are wont in the Camp or Leaguer to lie among the Pots: So they, that are in deep Diſtreſſes and Afflictions

flictions, are in a very low, mean, and abject ſtate, in the eye of the world. *Iſrael*, in affliction, was in a very low condition: (k) —— *who remembred us in our low eſtate.* *Low* in *Egypt*; when they (l) toyled in the clay, and muſt make brick *without ſtraw.* *Low* at the Read-Sea: when nothing but (m) preſent death was before their eyes; Egyptians being behind them, the Sea before them, and mountains on each hand. *Low* in the Wilderneſs; when (n) they had neither bread to eat, nor water to drink, *&c.* *Low* in the Land of *Canaan*: (o) when they were delivered into their enemies hands, which ſwarmed about them like *Bees*; yea when the *Ark of God was taken from them*, yea when *Saul* and *Ionathan* were deſtroyed. *Low* in *Babylon*: when they were viſibly as helpleſs and hopeleſs as people dead and (p) buried in their very *Graves*. Thus; *Ioſeph* was very *low* in his Affliction: when he was (q) clapt up in Priſon in *Egypt*, and *laid in Irons*, having not one friend in all *Egypt* to help him out. *Iob* very *low*: when ſmitten with (r) *ſore boyles from the ſole of his foot to his crown*, ſo that he *ſcraped himſelf with a potſheard, and ſate down among the aſhes.* *David* very *low*: when he, in fear of his life, (ſ) *changed his behaviour*, feigning himſelf mad before *Achiſh* King of *Gath*: and when he (t) *fled from Abſalom his ſon*, going up *Mount Olivet bare-foot, weeping and having his head covered*, &c. *Ionah* very *low*; when he (u) was as it were twice buried, once in the *Sea*, and again in the *belly of the Whale*, and the *weeds were wrapped about his head.* And *Lazarus* extreamly *low*: when he (x) lay hunger-bitten, *full of ſores* and ulcers at the rich-mans gate, *deſiring* his *crums*, which *none gave unto him, the dogs coming and licking his ſores.*

(k) Pſal. 136. 23.
(l) Exod. 1. 13 14. & 5. 10, 11.
(m) Exod. 14. 2, 10, 11, 12.
(n) Exod. 16. 3 & 17. 1, 3.
(o) Iudg. 4. 3. See that whole Book. 1 Sam. 4. 11, 21, 22. & 31 7, &c.
(p) Ezek 37. 11, 12, 13.
(q) Gen. 39. 20. Pſal. 105. 18.
(r) Iob 2. 7, 8.
(ſ) Pſal. 34. title. 1 Sam. 21. 11. to the end.
(t) 2 Sam. 15. 30.
(u) Ionah 1. 15, 17 & 2. 2. 5, 6, 7.
(x) Luke 16. 20, 21.

2. *They*

2. *They that lie among the Pots are apt to be ſpotted, ſullyed, fouled, blacked with the Pots*: So they that are in deep affliction and diſtreſs are rendred in the eyes of others, deformed, ſullied, black, tanned, Sun-burnt, *&c.* Diſtreſſed *Iob* ſaid: (y) *My skin is black upon me.* The afflicted Church confeſſeth; (z) *I am black,* —— *as the Tents of Kedar*: Even as the black-hair-cloath-weather-beaten-Tents of *Kedar*. And again; (a) *Look not upon me becauſe I am black, becauſe the Sun hath looked upon me.* Great afflictions make the very Church her ſelf *black*, or *blackiſh*, and *Sun-burnt*; how much more her particular members. Thus *Jeremiah* lamented; *Our skin was black like an Oven, becauſe of the terrible famine, Lam.* 5. 10. *The Nazarites viſage is blacker then a coal*, &c. *Lam.* 4. 7, 8. yea our bleſſed Saviour *JESUS CHRIST* himſelf was in his comelineſs deformed and marred extraordinarily by his ſore afflictions and ſufferings; (b) *His viſage was ſo marred more then any man, and his form more then the ſons of men.* —— *He hath no form nor comelineſs, and when we ſhall ſee him, there is no beauty that we ſhould deſire him.*

(y) Iob 30. 30.

(z) Cant. 1. 5.

(a) Cant. 1. 6.

(b) Iſa. 52. 14. & 53. 2.

3. *They that lie among the Pots, being deformed, ſullyed and blacked, are wont to be ſlighted, deſpiſed, abhorred, men look ſtrange at them, are aſhamed of their company, cannot abide to come near them*: So they that lie in deep diſtreſs and miſery, are uſually neglected, deſpiſed and rejected of others; yea oft-times their very kindred, friends and familiar acquaintance are eſtranged from them, and ſtand aloof from their calamity. Thus *Job* in his extream afflictions complained; (c) —— *He hath put my Brethren far from me, and mine acquaintance are verily eſtranged from me. My kinsfolk have failed,*

(c) Iob 19. 13. to 22.

and

and my familiar friends have forgotten me. They that dwell in mine houſe, and my maids, count me for a ſtranger; I am an alien in their ſight. I called my ſervant, and he gave me no Anſwer; I entreated him with my mouth. My breath is ſtrange to my wife: though I entreated for the childrens ſake of mine own body. Yea young children deſpiſed me; I aroſe, and they ſpake againſt me. All mine inward friends abhorred me: and they whom I loved are turned againſt me. Thus *Heman* the *Ezrahite* in his ſad afflictions lamenteth; (d) *Lover and friend haſt thou put far from me, and mine acquaintance into darkneſs.* And, though our bleſſed Saviour *bear*, not his own, but *our griefs and our ſorrows*, yet even for them he was expoſed to extream contempt; (e) *He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief; and we hid as it were our faces from him: he was deſpiſed, and we eſteemed him not.* Oh how hard a thing is it for the deareſt of Gods Saints to be *deeply diſtreſſed*, and not to be *greatly deſpiſed*!

(d) Pſal. 88. 18.

(e) Iſa. 53. 3, 4, 5, 6.

II. But, *Why is it, that the LORD ſuffers his Church and his own endeared People, thus to lie ſometimes*, as among the Pots, *in deepeſt diſtreſſes and tribulations?*

The *LORD* Permits, Orders, Directs and Overpowers the ſharp afflictions and diſtreſſes of his own dear people for their Manifold Benefit. He lets them *lie among the Pots*, that even this may turn to their (f) *Profit*, and (g) *co-operate for their good*, for their manifold good. For,

(f) Heb. 12. 10. Phil. 1. 19.
(g) Rom. 8. 28.

1. *By theſe*, The ſins and failings of Gods people are more clearly detected. *He with-draweth not his eyes from the righteous*: (h) —— *And if they be bound in fetters, and be holden in cords of affliction: Then he*

(h) Iob 36. 7, 8, 9.

ſheweth them their work, and their tranſgreſſions, that
(l) Gen. 42. 21, 22. *they have exceeded.* The diſtreſs of (l) *Joſephs* Brethren in *Egypt*, revived afreſh upon their conſciences, their old offences againſt *Joſeph*; Afflictions awaken their ſleepy ſouls and drowſie conſciences. As the *Suns Eccliplſe* is beſt diſcerned in water: Or as *Blots* run moſt abroad in wet paper: ſo their ſinful blots and eccliplſes are moſt evidently diſcovered in their waters of affliction.

2. *By theſe*, They are more throughly melted and humbled for their ſinful failings diſcovered. The *fire* melts the mettle in the furnace, that it will run into any mould. When (k) *wrath was upon* good
(k) 2 Chron. 32. 24, 25, 26. *HeZekiah* for the Pride and lifting up of his heart; how quickly did he humble himſelf under the hand
(l) 2 Chron. 34. 16, 17. of God! That Phœnix-King (l) *Joſiah* exceedingly melted and *wept before the LORD*, when he diſcerned the Judgements of God but hanging over their heads for ſin, in the clouds of the threatnings.

3. *By theſe*, their ſpots, ſtains and ſins, Detected and Lamented, are very notably cleanſed, rubbed out, and
(m) Iſa. 27. 8, 9. purged away, (m) *By this ſhall the iniquity of* Jacob *be purged, and this is all the fruit to take away his ſin.* *David* himſelf acknowledged this advantage by his Afflictions; (n) *Before I was afflicted I went aſtray: But now*
(n) Pſal. 119. 67. *have I kept thy word.* So true is that of *Elihu* to *Job*;
(o) Iob 36. 8, 9, 10. (o) *Then he openeth their ear to Diſcipline, and commandeth that they return from iniquity.* Our afflictions do *launce* out our corruption; *Scour* away our ſpots and ſtains; *File* off our ruſt and canker; *Fan* away our chaff;
(p) Dan. 3. 23, 24, 25. *Segregate* our Droſs; And, like the (p) *Fiery furnace*, burn off the *bands and cords* of our corruptions, that we may walk at liberty. Even *Manaſſes*, that Monſter

Monſter of wickedneſs) when *taken among the thorns, and bound in fetters*, &c. repented and reformed, 2 *Chron.* 33. 1. *to* 20.

4. *By theſe*, Their graces are Tryed and Proved, whether they be ſincere; Not that God doth not know what is in us: but that we do not know what is in our ſelves. (q) *Think it not ſtrange concerning the fiery Tryal, which is to Try you.* (r) —*That the tryal of your Faith being much more precious then of Gold that periſheth, though it be tryed with fire, might be found unto praiſe, and honour, and glory.* Some *writings* cannot be read but at the *fire* or in the *water*. So ſome gracious endowments and inſcriptions on our hearts, as Faith, Patience, Self-denyal, *&c.* cannot ſo well be diſcerned as in the *fire and water of Tribulations*. The *Furnace* tries the *Mettal*; The *Touch-ſtone* tries the *Gold*; The *Storm* tries the *Pilot*; The *Battle* tries the *Souldier*: So the Furnace, Touch-ſtone, Storm and Battle of Afflictions trie the Faith, Patience, Courage, Conſtancy and Graces of the Chriſtian. Our true ſpiritual *Beauty* becomes the more Beauteous by this waſhing, when thereby *paint* and counterfeit colours are wiped away.

(q) 1 Pet. 4. 11.
(r) 1 Pet. 1. 6, 7.

5. *By theſe*, Their Graces and Spirituals are much advanced and improved. As the body by a *Groaning Ague*, or as the graſs by an *April ſhower*. (t) *Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope makes not aſhamed*, &c. What a rich and ſtrange crop is this! Heres *Grapes on Thorns*, and *Figs on Thiſtles*. By *rubbing*, the *Pomander* ſmells far ſweeter: By *treading*, the *Camomile* grows the better; by *wearing*, the *nail* becomes the brighter: So on Spirituals become more bright, fragrant and

(t) Rom. 5. 3, 4, 5.

flouriſhing, by being exerciſed with Afflictions. Oppoſition and Difficulties excite their Activities. Had not the Afflictions of *Job* been ſo extream, (t) the *Integrity* and *Patience* of *Job* had not been ſo renowned.

(t) Iob 2. 3, 9, 10. with Iam. 5. 11.

6. *By theſe*, Their Spiritual Activity in Meditations, Prayer, Self-examinations, Self-denyal, Obedience and all Chriſtian Duties, is exceedingly actuated and awakened. When (u) *Iacob* was in fear and danger of Deſtruction by his Brother *Eſau*, he *wreſtled all night* by Prayer with the Angel of the Covenant, and *would not let him go* without *a Bleſsing*. While *David* was exerciſed under *Sauls* oppreſſive perſecutions, and other ſad afflictions; he breathed out to God his moſt Cœleſtial Devotions. Then he ſaid, (x) *Its good for me that I have been afflicted, that I might learn thy Statutes.* When *David* was *loweſt* in *Affliction*, he was *higheſt* in *Devotion*. Yea, Jeſus Chriſt himſelf, (y) *being in an Agony, Prayed the more earneſtly.* As the Birds in the Spring tune moſt ſweetly, when it rains moſt ſadly; Or, As a *muſical Inſtrument*, when the ſtrings are *ſtruck*, ſounds moſt melodiouſly: So when God *rains* down troubles upon us, and by his chaſtiſements *ſtrikes* the very *ſtrings* of our hearts, oft times our ſpirits make the ſweeteſt melody in the ears of God.

(u) Gen. 32. 24, 25, 26.

(x) Pſal. 119. 71.

(y) Luke 22. 44. ἐκτενέστερον προσηύχετο.

7. *By theſe*, They are (z) Conform to Ieſus Chriſt their Head and Elder Brother, who was *a man of ſorrows, acquainted with grief, and perfected*, or conſecrated *through ſufferings*. And (a) *if we ſuffer with him, we ſhall be glorified together.* If now we be conform to him in his *Croſs*, we ſhall hereafter be conform to him in his *crown*. Its the *Perfection* of the

z) Rom. 8. 28, 29 30. Iſ. 53. 2, 3, 4. Heb. 2. 9, 10.
a) Heb. 8. 7.

the *Members* to be conform unto their *Head.*

8. *By theſe,* Their child-like Relation to the heavenly Father is ſweetly Aſcertained, while they are enabled to bear and endure his chaſtiſements with filial patience and ſubmiſſion. (b) *If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the Father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſons.* The heavenly Father will take pains with his *own children* to chaſtize, diſcipline and nurture them for their good; when he will not wear his rods upon *Baſtards* and Caſtawaies. And how uſeful is that his *Paternal Affliction,* which diſcries his *Fatherly affection* unto us, and our Son-like Relation unto him? I am well contented to be under the *Rod of the Almighty*; that ſo I may be diſtinguiſhed from the *Baſtards* of this world, and numbered among the *ſons* of God. (b) Heb. 12. 6, 7, 8, &c.

9. *By theſe,* They *are* (c) *chaſtened of the Lord, that they ſhould not be condemned with the world.* And thats an happy *Caſtigation,* that helps to prevent Eternal *Condemnation.* Who would not ſay with him? (d) *Here burn me, here cut me, that thou mayeſt for ever ſpare me.* (c) 1 Cor. 11. 32. (d) Hic ure, hic ſeca: ut in æternum parcas.

10. Finally, *By theſe ſharp afflictions and diſtreſſes,* God fits and prepares his afflicted ſervants for their Eternal Glory. Chriſt was firſt (e) *Abaſed* before he was *exalted*: and paſſed by his *Croſs,* unto his *Crown*; through (f) his *Sufferings,* into his *Glory* And his members muſt follow him: (g) *Through much tribulation we muſt enter into the Kingdom of God.* We ſhall meet with *Tribulation, much Tribulation*; that's the way we muſt go: but *through* this *much tribulation* we (e) Eph. 4. 9, 10. (f) Luke 24. 26. (g) Acts 14. 22.

must Enter into the Kingdom of God, thats the blessed end of this way. If it were, *Tribulation*, and *much Tribulation*, and after that no *entrance into heaven*, that were the tribulation of tribulation, a doleful way to a more doleful journeys end: but in that through this *tribulation*, yea through this *much tribulation*, we shall at last *enter into a Kingdom*, and that *the Kingdom of God*: This renders all our *much tribulation*, as in effect no tribulation at all. And, (h) *The momentany lightness of our affliction worketh for us a far more exceeding* (Gr. *from Hyperbole to Hyperbole*, or *an Hyperbolical Hyperbolical*) *eternal weight of glory*. Our *Afflictions work* this transcendent *glory for us*, by working and disposing us for this transcendent glory. And the *sharper* are our sorrows here, the *sweeter* will be our joyes hereafter. As *health* is most acceptable after the sharpest *sickness*: *liberty* most sweet after rigorous *bondage*: *rest* most delightful after toylsom *weariness*: and the *harbour* most welcome after the sorest *storms*: So *heaven* and glory it self will be most grateful and glorious after sharpest *afflicting extremities*. Thus of the Causes why the Lord suffers his, To lie among the Pots.

(h) 2 Cor. 4. 17. τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, &c.

III. *Inferences* or *Corollaries*, Hence resulting are divers. As,

1. Hence, *Behold here the mysterie and wisdom of Gods Providential Dispensations*. His own people, (though his *Jewels*) shall *lie among the Pots*, and be most sadly afflicted: when the *wicked* shall *flourish like a green Bay-tree*, in all Prosperity. This strange Dispensation of Gods Providence did exceedingly puzzle and perplex holy *David*, till he *went into the Sanctuary of God*; then he *saw the end* of those wicked prosperous

(i) Psal. 73. 1. to 21.

ous men, that they were *ſet in ſlippery places*, that they *are brought into deſolation . as in a moment*, &c. Godly (k) *Lazarus* lay *full of ſores*, among the dogs at the rich mans gate, Deſtitute of his very crums to ſatisfie his hunger: while the wicked rich man was in his *Purple and fine linnen, and fared ſumptuouſly every day*. Aſſuredly, Then, (k) Luke 16. 19,20,21, &c.

(1) *No man knows* Gods Peculiar (l) *love or hatred* by theſe External Diſpenſations: *by all that is before him.* (l) Eccleſ. 9. 1, 2.

(2) Happineſs or Miſery conſiſts not, In having or wanting of theſe outward bleſſings: Nor in eſcaping, or enduring the ſharpeſt ſorrows or afflictions.

2. Hence, *Saddeſt Extremities of Outward Afflictions and miſeries in this preſent life, are not inconſiſtent with the gracious condition of Gods own People.* Yea, moſt uſually Gods own people in this world are of all other the moſt afflicted, when as others (m) enjoy *the Pleaſures of ſin for a ſeaſon.* O what extremities of ſufferings and deaths have the faithful undergone in all ages! Conſult that little *Book of Martyrs* in the Epiſtle to the *Hebrews*, (n) *They were tortured, not accepting deliverance, that they might obtain a better Reſurrection. And others had tryal of cruel mockings and ſcourgings, yea moreover of bonds and imprisonment. They were ſtoned: they were ſawn aſunder: were tempted: were ſlain with the ſword: they wandered about in Sheepskins, and Goats-skins being deſtitute afflicted tormented. Of whom the world was not worthy: they wandered in Deſarts, and in Mountains, and in Dens and Caves of the earth.* (m) Heb. 11. 26,27. (n) Heb. 11. 35,36,37,38.

Oh what ſtrange Similitudes, Emblems and Expreſſions

preſſions are uſed in Holy Scripture for repreſenting of Gods peoples calamities! As,

(o) Gen. 15. 13, 17. A (o) *ſmoaking furnace*: to denote the affliction of *Abrahams* ſeed in *Egypt*.

(p) Exod. 3. 2, 3, &c. A (p) *Buſh burning with fire*, all on a light flame: to expreſs *Iſraels* former and future ſharp and fiery calamities.

(q) Pſal. 44. 25. Their (q) *Souls* being *bowed down to the duſt, and their bellies cleaving to the earth.*

Their being *ſore broken in the place of Dragons, and covered with the ſhadow of death.*

(r) Ezek. 37. 11, 12, 13, 14. Yea the Jews in *Babylon* captivity, ſaid; (r) *Our bones are dryed, and our hope is loſt, we are cut off for our Parts.* And they were as ſo many dead bodies that were buried in their very *Graves.* And therefore extremity of diſtreſſes in this preſent life, is not only conſiſtent with, but very incident unto, the ſincereſt heirs by grace of the life to come.

3. Hence, *Let Chriſtians learn patiently and contentedly to bear their heavyeſt preſſures and afflictions, ſith no temptation hath befallen them, but what is humane,* 1 Cor. 10. 13. *Yea ſometimes it is the lot of the Church of God, and of his deareſt People, to lie even among the* (ſ) Pſal. 105. 18. *blackeſt Pots.* Seeſt thou, *Joſeph* (ſ) *laid in Irons*; (t) Iob 2. 7, 8. *Iob* (t) *ſitting in the aſhes*; *Lazarus*, (u) *lying among the dogs, full of ſores*; and Jeſus Chriſt himſelf ſo (u) Luke 16. 20, 21. (x) *full of ſorrows*: and doſt thou think much at thine (x) Iſa. 53. 2, 3, 4. afflictions? Oh fret not againſt Gods diſpenſations, faint not, but endure thy tribulations: ſith Ieſus Chriſt himſelf, and his choiceſt members are therein thy companions.

4. Hence, *How unſafe and imprudent is it to Deſpiſe, Abhor or Cenſure others of Hypocriſie, or of a nullity of grace,*

grace, because of their sad, doleful and strange afflictions! For, in so doing we may rashly *condemn the Generation of the righteous*, before we be aware. Gods own endeared people oft-times *lie among* these blacking *Pots*. O think of *David* and (y) *all his afflictions*, how he was hunted as a *Partridge up and down the Mountains*, how *all the day long he was plagued, and chastened every morning*; Of *Paul*, (z) in *Perils* and *Distresses* on every side; Of *Jeremiah*, (a) cast into the myrie dungeon, and (as some think) sinking up to the Armholes in the myre: Of *Daniel* (b) flung into the filthy and fatal Den of the hungry Lyons: Of the *Prophets* persecuted and slain by the Iews, *Acts* 7. 52. Of the *three Iews* (c) bound hand and foot and cast into the hot burning fiery furnace, heat seven times hotter then ordinary, for not worshiping the golden Image; Of *Iob*, covered all over with (d) *sore boils from the sole of his foot unto his crown*: *Hierom* thinks, (e) *Satan left only his tongue free, that therewith he might blaspheme his* LORD: Of *Lazarus*, (f) *full of sores* and ulcers; Of *Hezekiah*, smitten with a mortal (g) *boil*: Of the godly, (h) *killed all the day long, and counted as sheep for the slaughter*: Of the Martyrs, *Heb.* 11. 35, *&c.* Of the cruel *Primitive Persecutions*: And of Jesus Christ himself the spotless Son of God, (i) put to death, and *crucified by wicked hands*, and hung (for the greater infamy) between two thieves, upon the cursed Tree. O think deliberately upon these Instances, *viz.* Of the *unquestionable* yea *incomparable* piety of their Persons, and of the *unutterable* extremities of their Passions, and then take heed of the errour of *Iobs friends*, of Despising, Abhorring or Censuring any the servants of

(y) Psal. 13[illegible]. 1. & 73. 14.

(z) 2 Cor. 11. 2. to the end.

(a) Jer. 38. 6.

(b) Dan. 6. 16, 17.

(c) Dan. 3. 21, 22, 23.

(d) Iob 2. 7, 8.

(e) A planta pedis usq; ad verticem percussit eum vulnere pessimo, H. P. Elephantia. Inde toto corpore vermes fluebant, & sanies & putredo. Solam linguam integram reservavit, ut posset Dominum tuum blasphemare, *Hieronym. in Comment. ad Psal.* 65. *p.* 92. *D. Tom.* 3.

(f) Luk. 16. 20.

(g) Isa. 38. 21.

(h) Rom. 8. 36.

(i) Acts 2. 23. 27. 37, 38. Gal. 3. 13.

of the Lord, though *lying among the Pots*, though implunged under heavy, unuſual and extream calamities. Do you think the worſe of a piece of *gold*, becauſe it is beſmeared with ſoot? Or do you ever the leſs value (*) a *Iewel*, becauſe its fallen into the myre? Its *gold* ſtill, though colleyed: Its a rich *jewel* ſtill, though bemyred. Why then ſhould we harbour more hard, mean, deſpiſing, undervaluing thoughts of afflicted *David*, *Paul*, *Iob*, *Lazarus*, or of any of the diſtreſſed Saints of God; which in Gods account are precious *gold* ſtill, rich *jewels* ſtill, though beſmeared and blacked with moſt deforming and amazing miſeries?

(*) Lucet margaritam in ſordibus; & fulgor gemmæ puriſſimæ etiam in luto radiat. *Hieron. ad Pammach. conſol. p. 164. C. Tom. 1. Baſil. 1553.*

5. Hence, Finally, *Behold, one noted difference betwixt the condition of Gods people in earth and in heaven.* Here Gods endeared people may *lie among the Pots*; may be ſmutted, ſoyled, blacked, *&c.* in the eyes of men, with deep and ſore afflictions: But when once the laſt Meſſenger hath ſummoned them, and when once they ſhall ſet foot in heaven, they ſhall never *lie among the Pots* any more; they ſhall never be (k) *black as Kedars Tents* any more; they ſhall never be tanned with miſery, or Sun-burnt with affliction any more. But they ſhall perfectly (l) *reſt from all their labours*, of Sin, Temptation and Tribulation. Then, *no more Sea*, no more *Pain*, no more *Crying*, no more tears, *&c.* Then *Iob*, that here *ſate down* (m) *among the aſhes*, ſhall there ſet up among the Angels. Then (n) *Lazarus*, that here *lay among the dogs*, ſhall there be lodged *in Abrahams boſom.* Then the endeared Saints and ſervants of God, that here oft-times *lay among the Pots*, (o) *ſhall walk with Chriſt in* triumphant *White*, and be counted worthy.

(k) Cant. 1. 5, 6.

(l) Rev. 14. 13.

(m) Iob 2. 7, 8. Luk. 10. 36.

(n) Luke 16. 20, 21, 22.

(o) Rev. 3. 4.

And

And thus I paſs from the *Dark* to the *Bright ſide* of the Text; yet ſhall ye be *as the wings of a Dove covered with ſilver*, &c. Hence, note;

Doctrine II.

That, Gods afflicted and diſtreſſed People ſhall not alwaies lie among the Pots, but at laſt (as with Doves wings) ſhall eſcape out of their deepeſt miſery, and enjoy all contrary Mercy, Proſperity and Felicity.

They may *for a time* lie in diſtreſs; but not *alwaies*. Their outward miſery may be *great*: but ſhall have *an end*. They (p) may for a few years be oppreſſed in *Egypt*, and wander in the *Wilderneſs*: but at laſt they ſhall come to *Canaan*, the Promiſed *Reſt*. (q) *Weeping may lodge for a night, but ſhouting-joy in the morning.* (r) *In a little wrath God may hide his face from his, for a moment: but with everlaſting kindneſs will he have mercy on them.* For a ſeaſon they may *lie among the Pots*, like black, ſoyled and deformed *Scullions*: but at length they ſhall be *as the Wings of a Dove, covered with ſilver, and her feathers with yeallow gold.* That is, They ſhall eſcape: Eſcape harmleſs: Eſcape beauteous, happy and proſperous. Conſider well the expreſſions in the Text, *viz.* 1. *They ſhall eſcape.* This is noted by, *Wings. They ſhall be* (not as a *Dove*, but) *as the wings of a Dove. Wings* are ſwift: A *Doves wings* are eminently ſwift. Hereby the Scripture ſets forth a ſwift and ſpeedy eſcape from diſtreſs and trouble; (s) *O* (ſaith *David*) *that I had wings like a Dove, then would I flee away and be at reſt*, &c. Thus, they that

(p) Gen. 15. 13. to 17.

(q) Pſal. 30. 5. רבה jubilatio *ſhouting-joy.*

(r) Iſa. 54. 7, 8.

(s) Pſal. 55. 6, 7, 8.

lie among the Pots, shall at last be *as the wings of a Dove*: they shall have a (t) way of escape. 2. *They shall escape harmless and innocent.* Why else doth he mention *the wings of a Dove*, rather then of any other fowl? *Doves* are commended by our Saviour for their *Simplicity* and *Harmlesness*; (u) *Be ye wise as Serpents, and harmless* (Or, *unmixed*) *as Doves.* Gods people (x) *when they are tryed* in the furnace of affliction, *shall come forth* as refined *gold* and silver. They shall be (y) *purified, and made white, and tryed.* They shall leave their dross behind them. 3. *This* is not all. For, *They shall so escape out of distresses, as to enjoy the contrary mercies and felicities.* This seems to be imported in the *Doves white, silver-coloured, and golden-coloured feathers*: or, as the Hebrew word properly signifies; (z) *her feathers with a greenish yeallow Gold*; which feathers in the *Dove* are very shining, pleasant and beauteous. *White*, ordinarily in Scripture denotes Prosperity, Felicity, Triumph, Glory, &c. As, *Iudg.* 5. 10. *Zech.* 6. 3, 6. *Rev.* 2. 17. & 3. 4, 5, 18. *and often elsewhere.* And *Gold*, or *Golden*, is often used to set forth that which is flourishing, prosperous, rich and happy. Hence, The *Babylonish* Monarchy is compared to the *Head of Gold*, excelling all the other, *Dan.* 2. 32, 38. and *Babylon* is called, *The Golden-one*, viz. *The Golden City, Isa.* 14. 4. and the purest and choicest oyl is called, *Golden oyl, Zech.* 4. 12. O, this is a very bright, sweet and comfortable side of the Text.

(t) 1 Cor. 10. 13.

(u) Mat. 10. 16. ἀκέραιοι, i. e. vel ἀ'κέρεως cornu vel ἀ'κεράω misceo.

(x) Iob 23. 10. Zech. 13. 9.

(y) Dan. 12. 10.

(z) בירקרק חרוץ Est aurum cujus color non nihil ad virorem vergit. *Kimchi. Merc. in Pagnin. Thes. ad verb.* ירק

For further clearing of this sweet *Lesson*, note: 1. *That Gods Afflicted shall at last escape out of their distresses into the contrary felicities.* 2. *Why they shall escape.* 3. *How God is wont to bring about such their*

escape

eſcape. 4. *The Inferences that offer themſelves hereupon.*

I. *That Gods afflicted ſhall at laſt eſcape and be ſet free from their diſtreſs, and be veſted in the Oppoſite Felicities*; is evident,

1. *By Gods faithful Promiſes to this effect, in all ages.* And Gods (a) *Promiſes* are one ſort of thoſe two *immutable things wherein it is impoſſible for God to lie.* Take a taſte of ſuch Promiſes. (a) Heb. 6. 13, 17, 18. Tit. 1. 2.

God Promiſed deliverance to *Abrahams* ſeed out of all their *Egyptian* afflictions. (b) —— *Know of a Surety, that thy ſeed ſhall be a ſtranger in a Land that is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years. And alſo that Nation, whom they ſhall ſerve, will I judge: and afterwards ſhall they come out with great ſubſtance.* —— *But in the fourth Generation they ſhall come hither again*, &c. (b) Gen. 15. 13, 14, 16.

In the daies of *Aſaph* and *David* God Promiſed to his people: (c) —— *Call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorifie me.* (c) Pſalm 50. 15.

(d) *Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name. He ſhall call upon me, and I will anſwer him: I will be with him in trouble, I will deliver him and honour him.* How ſweet alſo is the Promiſe in my preſent Text, *Pſal.* 68. 13. In the daies of *Iſaiah*; (e) —— *The* LORD *hath called thee as a woman forſaken and grieved in Spirit, and a wife of youth, when thou waſt refuſed, ſaith thy God. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment; but with everlaſting kindneſs will I have mercy* (d) Pſalm 91. 14, 15. (e) Iſa. 54. 6. to the end.

on thee, ſaith the LORD *thy Redeemer.* —— *Oh, thou afflicted, toſſed with tempeſt, and not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with Saphires, and I will make thy windows of Agats, and thy Gates of Carbuncles, and all thy borders of pleaſant ſtones,* &c. Oh *what manner of ſtones* are here promiſed for raiſing of this building! What manner of expreſſions are here to ſet forth this deliverance and reſtauration! Thus their eſcape, *&c.* is certain by Gods faithful *Promiſes.*

2. *By Gods Peoples frequent Experiences in all Generations*, this their eſcape out of all their blacking troubles, is alſo very evident. We read much of their *diſtreſſes* in Scripture, but we read much alſo of their *deliverances.* (g) *Many are the afflictions of the righteous: but the* LORD *delivereth him out of them all.* Gods people have *many afflictions*: but their God hath as *many deliverances* for them. We read; How (h) *Ioſeph* was *ſold for a ſervant*, clapt up *in Priſon, hurt with fetters, laid in Iron*, &c. yet we read alſo, how he *changed his Priſon-garments*, how the *King looſed him, let him go free, made him Lord of His Houſe, and Ruler of all his Subſtance*, &c. How (i) *Iſrael* was oppreſſed in *Egypt*, and fourty years afflicted in the Wilderneſs: and yet, How at laſt the LORD, by a mighty hand and out-ſtretched arm, brought them out of *Egypt*, through the Wilderneſs, into the Promiſed *Canaan*, the Land of Reſt. How (k) *Iob ſate down among the aſhes and ſcraped himſelf with a Potſheard*: and how God alſo *turned his captivity*, reſtoring him to double Proſperity. How (l) *David* was hated, perſecuted and hunted up and down by *Saul*, from place to place, from cave to cave, from hold to hold: and

(g) Pſal. 34. 19.

(h) Pſal. 105. 17, 18, 19, 20, 21, 22.

(i) Gen. 15. 13, 14, 16. Exod. 1. to chap. 15, &c. Ioſh. 21. 43, 44, 45.

(k) Iob 2. 7, 8. & 42. 10, &c.

(l) 1 Sam. 18, &c. 2 Sam. 5. 12.

and yet how at laſt the LORD eſtabliſhed *David* in peace and glory upon his royal Throne. How (m) *Jeremiah* was caſt into the dirty *dungeon*, *where he ſunk into the myre:* and alſo how *Jeremiah* was lifted up again out of the dungeon. How (n) *Ionah* was thrown into the Sea, and devoured by *the fiſh which God had prepared*: And alſo how the third day the fiſh caſt up *Ionah* alive upon the dry ground. How (o) the *three Iews* were bound and flung into the fiery furnace: And alſo how they were preſerved in the furnace, and delivered out of it, without having *an hair of their head ſinged, their coats changed, or the ſmell of fire upon them.* How (p) *Daniel* was caſt into the *Den of Lyons*: and alſo how *Daniel* was taken up again, alive, and without hurt, out of the Lyons Den. How (q) *Paul* was full of Afflictions, in many perils, yea ſometimes *preſſed out of meaſure, above ſtrength*, &c. and yet how in his *abounding tribulations*, he had *abounding conſolations by Chriſt*, how he was *delivered* by the Lord *out of them all*, yea ſometimes *from the mouth of the Lyon*, ſometimes from the jaws of Death. How (r) *Lazarus* lay at *Dives* gates, *full of ſores*, *licked by dogs*, not vouchſafed the crums of the rich mans Table (the dogs portion) ſo that he dyed: and yet how *Lazarus* immediately upon his Death *was carried by Angels into Abrahams boſom*; And what ſhall I ſay? we read, how our dear Redeemer (ſ) Ieſus Chriſt, was *a man of ſorrows, and acquainted with grief*, abaſement and ſufferings, from his *Manger* to his *Croſs*, *endured ſuch contradiction of ſinners*, and at laſt was cruelly crucified on the Curſed tree, and after buried in the darkſom grave: but we read alſo, How he *revived* and *Roſe again from the dead*, *Aſcended up far*

(m) Ier. 38, 6, 13.

(n) Ionah 1. 14. & 2. 10.

(o) Dan. 3. 21. to 28.

(p) Dan. 6. 16, 17, 22, 23.

(q) 2 Cor. 11. 23. to the end. & 1. 4, 5, 8, 9, 10. 2 Tim. 4. 16, 17, 18.

(r) Luke 16. 19, 20, 21, 22.

(ſ) Iſa. 53. 2, 3, 4. Heb. 12. 2, 3. Acts 2. 23. 1 Cor. 15. 4, &c. Eph. 4. 8, 9, 10. Heb. 8. 1. Phil. 2. 7. to 12. Eph. 1. 19, 20, 21, 22.

above all Heavens, leading Sin, Satan, Death, Grave, and all our *Captivity Captive, and is ſate down on the right hand of God* in ſupreme Authority, Majeſty and Glory, All Angels, Principalities and Powers, yea all creatures being ſubject to him. Now all theſe, and like experiences of the Saints are moſt evident Demonſtrations, That, *the* LORD (c) *hath not deſpiſed, nor abhorred the Affliction of the Afflicted*: That, (u) *verily there is a reward for the righteous, verily he is a God that judgeth in the earth.*

(c) Pſalm 22. 24.

(u) Pſalm 58. 11.

II. But, *Why, or whence is it that Gods afflicted ſhall, one way or other, at laſt eſcape out of all their afflictions, be taken from among thoſe ſullying Pots, and partake the contrary Mercies and Felicities?*

Anſw. This comes to paſs;

(x) 2 Pet. 2. 9.

1. Becauſe, *Their God exactly* (x) *knows how to deliver the Godly out of Temptations and Tribulations, though never ſo intricate and perplexing.* Oh the infinite wiſdom of God! He knows how to bring his People *into troubles*, when they know not how they came thither: and he knows how to bring them *out of troubles*, when they know not how they came thence. He knows how to do this, *with* means, *without* means: By *ſtrong* means, By *weak* means, and *contrary* to all means. Thus, (y) by his Angel he *brought Peter* (*ſleeping between two ſouldiers, bound with two chains*) *out of Priſon*, his *chains falling off his hands*, and conducted him through the keepers at the priſon door, *through the firſt and ſecond ward*, and through the *Iron gate of the City, which opened to them of its own accord*, &c. Though *Peter* all this while *wiſt not that it was true which was done by the Angel, but thought he ſaw a viſion.* Thus (z) by *Cyrus* and *Darius* he brought his

(y) Acts 12. 6. to 12.

(z) Dan. 5. 30, 31. & 2. 1. 1, 2, &c.

his Captive Iews out of *Babylon* as strangely as if they had been fetched out of their *Graves*. Whence they said; (a) *When the LORD turned again the Captivity of his People, we were like them that dream.* This deliverance was so wonderful, that it did transcend their *Faith*, and almost surpass their *Admiration*. The LORD knows how to deliver us, (us (b) willing and nilling, us knowing and not knowing, us waking and sleeping, *&c.*) out of our distresses.

(a) Psalm 126. 1.

(b) Nobis volentibus & nolentibus, scientibus & nescientibus, vigilantibus & dormientibus, &c.

2. Because, *Their God is infinitly able and powerful to rescue his people out of their lowest ebb of Tribulation.* When *King Darius* cryed to *Daniel* in the Lyons Den; (c) *O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the Lyons?* Hark what *Daniel* answered; *O King live for ever. My God hath sent his Angel, and hath shut the Lyons mouths, that they have not hurt me*, &c. As if he had said; Yea, my God is able to deliver me from the Lyons, for he hath delivered me. He that made the Lyons, can easily shut the mouths of the Lyons. O Pagan King believe in this omnipotent God.

(c) Dan. 6. 20, 21, 22, 27.

3. Because, *Their God is infinitly loving, tender and compassionate towards them in all their afflictions.* Thus God spake to his *Zion*, which *dwelt with the daughter of Babylon*; (d) *He that toucheth you, toucheth the Apple of mine eye.* And *the Apple of the eye* is a most tender part: the least touch, the least mote, the least hair is very painful and intolerable to it. And such was Gods compassion to his afflicted *Israel* of old, that *Isaiah* saith; (e) *In all their affliction he was afflicted*, (*viz.* he as it were smarted in their pains, sympathizing in their sorrows; And what followed hereupon?) *and the Angel of his presence saved them: In his love*

(d) Zech. 2. 7, 8.

(e) Isa. 63. 9.

and in his Pitty he redeemed them, and he bare them, and carried them all the daies of old: becauſe of his love, pitty, commiſerations to them, therefore he redeemed, ſaved and delivered them. *Iob* was reſtored by God out of all his extremities: but why? Even becauſe of Gods love and compaſſions to him; (f) *Ye have heard of the patience of* Iob, *and ye have ſeen the end of the Lord*; (*viz.* what an happy iſſue God gave of all his ſufferings, and why?) *that* (or, *Becauſe*, ὅτι) *the Lord is much of bowels, and Commiſerating.* Oh theſe yerning bowels and commiſerations of God were ſuch towards afflicted *Iob*, that he would not ſuffer him ſtill to lie *among the Aſhes*. How emphatically are they here expreſſed! That Paſſage of *Hezekiah* recovered is very ſweet; (g) *Behold, for peace I had great bitterneſs: but thou haſt in love to my ſoul delivered it from the pit of corruption*, &c. Hebr. *Thou haſt loved my ſoul from the pit of corruption.* As if he had ſaid; O Lord, the ſtrength of thy *love*, the arms of thy *love*, the cords of thy *love*, &c. have kept me, and reſcued me from the grave into which I was ſinking: I aſcribe my life and recovery, meerly to thy *love*. Oh Gods *dear love* to his afflicted, is a ſweet cauſe of their eſcape out of affliction.

(f) Iam. 5. 11. Gr. τὸ τέλος κυρίου ἴδετε, ὅτι πολύσπλαγχνός ἐστι ὁ κύριος. ſignificat commiſerationem ſive compaſſionem cum miſeria alterius. *Jac. Laurent. Com. in loc.*

(g) Iſa. 38. 17.

4. Becauſe, *Their Covenant God is ever nigh to, and preſent with, his people in all their deepeſt and darkeſt diſtreſſes.* Therefore they ſhall be ſupported under them, and ſeaſonably releaſed out of all: (h) *I will be with him in trouble, I will deliver him and honour him.* Gods Preſence with us in trouble, is our deliverance out of trouble. He was the (i) *burning lamp in midſt of the ſmoaking furnace, Abrahams* afflicted ſeed; He was the (k) *Angel in midſt of the buſh* (*Iſrael*) *burning*,

(h) Pſal. 91. 15.

(i) Gen. 15. 17.

(k) Exod. 3. 2, 4, 5, 6.

but not consumed; He was ([l]) with *Daniel* in the Den of Lyons, with the ([m]) *three Jews* in the fiery furnace, with *Ieremiah* in the Dungeon, &c. And therefore they all had such safe escape. If the *LORD's Presence* be with his people: then Safety is with them, Deliverance is with them, *&c.* And in due time they shall be released.

([l]) Dan. 6. 22.
([m]) Dan. 3. 25.

5. Finally, *Because their God is most faithful.* This Reason the Apostle gives; ([n]) *God is faithful, who will not suffer you to be tempted above that ye are able, but will with the Temptation also make a way to escape, that ye may be able to bear it.*

([n]) 1 Cor. 10. 13.

III. *How, and in what way doth God take his People from the Pots, deliver them from their distresses and afflictions?*

Answ. The Lord effects and brings this about, variously, and sometimes very mysteriously. As,

1. *Oft-times by Transmutation of his Peoples condition.* How oft doth he literally in this life Turn, their *darkness* into *light*, their *sorrow* into *joy*, their *sickness* into *health*, their *pain* into *ease*, their *poverty* into *riches*, their *bondage* into *liberty*, their *adversity* into *prosperity*, their *trouble* into *triumph*, their *miseries* into *mercies!* &c. As *Josephs* bondage into Lordship; *Jobs* Poverty into double prosperity; *Hezekiahs* sickness into health, &c.

2. *Sometimes by disarming their afflictions and miseries.* This is an excellent way: when the sting, venom, mischief, malignity, *&c.* of affliction is taken out and suspended. In such case, Gods people may be visibly in a state of affliction, and yet un-afflicted. ([o]) *As chastened, and not killed; as dying, and yet living; as sorrowful, yet alwaies rejoycing; as having no-*

([o]) 2 Cor. 6. 9, 10.

thing, and yet poſſeſsing all things. Think it not a Paradox. (p) *The buſh burned, but was not conſumed.* (q) *Daniel* was in the Lyons Den, but had no hurt by the Lyons. God diſarmed the *Lyons paws*, and *ſhut their mouths.* (r) The *three Iews* were in the fiery furnace, but had not *an hair ſinged, or their coats changed, nor had the ſmell of fire paſſed upon them:* becauſe God ſuſpended the burning property of the flames. Thus the *Martyr* cryed out in the fire, (s) *Behold ye Papiſts that look for wonders, I feel no more pain in this fire, then in a bed of down, but it is to me as a bed of roſes.* Thus Gods dear people are ſometimes *without affliction*, whileſt *under affliction:* Delivered *from* miſery, whileſt *in* miſery; God diſarming their afflictions of their ſting, venom and malignity.

(p) Exod. 3. 2, &c.
(q) Dan. 6. 22.
(r) Dan. 3. 25, 27.
(s) Acts and Monuments, p. 301. vol. 2. Lond. 1641.

3. *Sometimes, by Remedying of one Affliction or Trouble with another.* As he that by a *wound* was cured of an *Impoſtumation*; Or, as Phyſitians ſometimes help a *Palſey* or *Lethargy*, by forcing the patient into a *Burning Fever*: So ſometimes the Lord is pleaſed to deliver his people out of one affliction by another. Thus (t) *Ionas* caſt over-board, was ſaved from the Sea, by being devoured by the Whale. He had been ſwallowed up, if he had not been ſwallowed up. He had been devoured, if he had not been devoured. He had been buried, if he had not been buried. The bottom of the Sea had been his grave, if the belly of the fiſh had not been his grave. How admirable is this Diſpenſation, when God makes one affliction an antidote againſt another!

(t) Ionah 1. 15, 17.

4. *Sometimes, By elevating his People above the bitterneſs of their afflictions, by the ſurpaſſing ſweetneſs of his Preſence, and tranſporting conſolations.* Great af-

flictions may be upon them, but greater divine refreſhments may even drown and ſwallow them up. (u) Our *abounding afflictions* are ſweetly cured by Chriſts *abounding* and ſuperabounding *Conſolations*. The Moon and Stars are in the sky at *mid-day*, as well as at *mid-night*, but not one of them then appears; becauſe the Sun ſhining in his ſtrength, hath outſhined them all: So when *Jeſus Chriſt* the glorious *Sun of righteouſneſs* ſhines in his ſtrength of Grace and Conſolation upon the hearts of his afflicted, he ſo ſhines away their troubles and diſtreſſes, that they ſcarce appear. If Chriſt ſteel the Spirit with Faith, Courage and Magnanimity, and fill the heart with the *Conſolaitons of God, which are not ſmall*; how eaſie is it to trample upon the greateſt tribulation, and count all afflictions as no afflictions, yea as great advantages! Holy (x) *Bradford* Martyr ſaid; *I thank God more of this Priſon, then of any Parlour, yea then of any pleaſure that ever I had; for in it I find God, my moſt ſweet good God alwaies.* And *Laurence Sanders* Martyr confeſſed; (y) *I was in Priſon, till I got into Priſon.* *Hierom* hath a good note concerning *Iob*: *That God came neareſt to* Job *in his extremities, and dealt with him then moſt familiarly.* And he adds: (z) *Let ſtrokes come, let all kind of Puniſhments come: ſo that after theſe Chriſt will come.*

(u) 2 Cor. 1. 5.

(x) Acts and Monuments, p. 308. N. 50. vol. 3. Lond. 1641.

(y) Acts and Monuments, p. 139. vol. 3. Lond. 1641.

(z) Veniant plagæ, omnia pœnarum genera: dum poſt plagas adveniat Chriſtus. *Hieronym. com. in Pſal. 66. p. 93. Tom. 8. Baſil 1553.*

5. Finally, *If God releaſe not his dear People from Miſeries and Afflictions before death, yet he alwaies ſets them at liberty by Death, and brings them into the contrary Felicities.* (a) *Bleſſed are the dead that die in the Lord — they reſt from their labours.* Death cures all the Saints diſeaſes, ceaſeth all their pains, tears, ſighs and groans, and ſupplies all their wants whatſoever in

(a) Rev. 14. 13.

(b) Phil. 1. 23. 2 Cor. 5. 6, 8, 9. Christ immediately beheld and enjoyed, (b) *which is far best of all.* If the Lord do not deliver us *before death*, he delivers us *at death.* And if he delivers us not *from death*: yet he delivers us *by death.* *Death* is our great *year of Jubilee*, our *year of Release*, when we shall be set at liberty from all our bondage and thraldom, from all our debts and morgages, from all our sorrows and sufferings, because from all our sins. O therefore when *death* approacheth, then the Saints may gladsomly lift up their heads, for *their Redemption draweth nigh.* *Gods people* in this world are like *Jonah* in the Tempest: This *world* is as the roaring and raging Sea, still ready to drown and swallow them up; but *death*, like *Jonas* his Whale, is prepared of God, and swallows them up from the Sea of this world, so (c) Rev. 21. 1. that to them (c) *there shall be no more Sea*: And at (d) Rev. 20. 11, 12, 13. last this great devouring Whale, (d) Death, shall be forced to cast them up again upon a safe shore of Eternal rest and true felicity, at the General Resurrection, (e) John 17. 24. (e) *that they may be where Christ is, to behold his glory*, and live in his ravishing presence for evermore.

Thus you see how the Lord delivers his Afflicted out of Afflictions.

III. *Inferences* hence, by way of *Application.*

Shall not Gods afflicted and distressed people still *lie among the Pots*, but at last (as with *Doves wings*) escape out of their deepest misery, into the contrary prosperity and felicity? *Then,*

1. Hence, *How different is the Dispensation of Gods Providence towards the godly and the wicked, and how* (f) Psal. 68. 13. *different is their condition!* The godly must (f) first *lie* here *among the Pots* of blacking afflictions; but afterwards

terwards ſhall be, through an happy deliverance, *as the wings of a Dove, covered with ſilver, and her feathers with yeallow gold: Firſt* they are in their mourning ſables; but *after* they are cloathed with the *garments of Praiſe: Firſt* (g) they lie *among the Aſhes*; then *after* the Lord *turns their Captivity*: *Firſt* (h) they are in their Dungeon of diſtreſſes; *after* they receive deliverance: *Firſt* (i) they *have their evil things and are tormented*; but *afterwards their good things and are comforted.* But on the other hand, if you look upon the wicked, you ſhall find the *Scene* is altered. They may at firſt be as *covered with ſilver, and their feathers with yeallow gold*: but at laſt they ſhall *lie among the* blackeſt *pots* of miſery: *Firſt* they may flouriſh and (k) *ſpread themſelves like a green Bay tree*; but after they ſhall *wither* (l) *like graſs upon the houſe-tops*: They may (m) *now* laugh; but *hereafter* they ſhall mourn and weep: They may *now* (n) receive their good things; but *hereafter* ſhall have their evil things: They may *now* be comforted; but *hereafter* ſhall be tormented: They may *firſt* (o) ſpring as the graſs and flouriſh, but *at laſt* ſhall be deſtroyed for evermore.

(g) Iob 2. 7, 8. & 42. 10, &c.
(h) Ier. 38. 6, 13.
(i) Luke 16. 25.
(k) Pſal. 37. 35, 36.
(l) Pſal. 129. 6, 7.
(m) Luke 6. 25.
(n) Luke 16. 25.
(o) Pſalm 92. 7.

O then, who would not *Triumph* to be Godly? who would not *tremble* to be wicked? The Godly *firſt* receive their wormwood and their gall, but *afterwards* their milk and honey: But contrariwiſe, the wicked *firſt* receive their milk and honey, and then their wormwood and their gall. Oh how much better were it, to begin with *Gall* and end with *Honey*, to begin with *Sorrow* and end with *Joy*: Then to begin with *milk* and end with *wormwood*; then to begin with *vaniſhing comforts*, and end with *endleſs Torments*.

2. Hence, *Let all Gods afflicted people that lie among the Pots of darkest sullying miseries, most patiently bear their present pressures, and hopefully wait for their desired Deliverance.* They shall be taken from *among the Pots*, they (p) shall be *as the wings of a Dove covered with silver*, &c. Therefore, tarry the Lords leasure. He that believes makes not haste. The Lords time of Relaxation will come: and his Time is the best time. He doth all things *in number, weight and measure.* Theres no Contradicting, Diverting or Directing of him in his proceedings. He knows best when, where and how to deliver his distressed ones. Be their sufferings never so extream or long, they shall at last certainly escape, either *from* death, or *by* death: either *in this world*, to partake sweet temporany felicity; or *in the world to come*, to enjoy sweetest everlasting glory: Therefore patiently bear and (q) *wait* a while, *and live by Faith: the vision will not fail, at last it will speak and will not lie*; and *he that cometh* with salvation, *will come and will not tarry.*

(p) Psal. 68. 13.

(q) Habak. 2. 3, 4. Heb. 10. 35. to 39.

3. Hence, Finally, *This may much calm and quiet their Spirits whose near Relations lie among the Pots: and also may excite their hearts to unfeigned thankfulness, whose endeared friends are released from distress and misery, to enjoy the contrary felicity.*

Are your dear Allies in deep Afflictions, much blacked and disfigured as among the Pots? You bleed in their sufferings, and are exceedingly distressed upon their Extremities. Yet compose your selves, *Theres hope in Israel concerning this.* Such as belong to God, one way or other shall have deliverance: either *from* death, or *by* death. Remember this and like Promises, and quiet your hearts; (r) *Although ye have lien among the*

(r) Psalm 68. 13. Gen. 15. 13, 14, 16 Psal. 50. 15. & 91. 14, 15. Isa. 54 6. to the end.

Pots,

Pots, yet ſhall ye be as the wings of a Dove covered with ſilver, &c.

Are any of your near and ſweet Relations Releaſed from their Diſtreſſes; Before Death, or By Natures Diſſolution? Bleſs God with thankfulneſs for his gracious Diſpenſations. For, thus; Gods *Promiſes* are Performed: Gods *Mercies* are expreſſed: Their *Miſeries* are removed, and their *Felicities* exalted. And, as to the preſent caſe before us touching our *Dear ſiſter* deceaſed: though heres much matter of *ſadneſs*, yet heres more matter of *thankfulneſs*. Although it was her lot to *lie* a long time *among the Pots*, in more ſharp tormenting pains and miſeries then many others; Yet now ſhe hath obtained a full Releaſe. And, ſo holy was her Life, ſo conſtant her Faith, ſo ſtedfaſt her Patience to the end, and ſo great her intereſt in God; that we have no cauſe to doubt, of her cœleſtial Felicity, or of her preſent Triumphs in Glory. It is true, Our *loſs* is great: But her *gain* is incomparably greater. Her *Husband* hath loſt a Dear, a Sweet, a Comfortable Yoke-fellow; Her *Children* have loſt, a Tender, a Careful, and Compaſſionating Mother; Her *Allyes* have loſt a Faithful and Sincere-hearted Friend; The *Poor* have loſt a ſpecial and liberal Benefactor; The *Church of God* hath loſt an Holy, Heavenly and Gracious Saint; yea and *Her ſelf* hath loſt ſomething among all theſe loſſes, ſhe hath loſt all her Diſeaſes, all her Pains, all her Sighs and Groans, all her Tears, all her Sorrows and Sufferings, all her Troubles and Temptations, and all her ſins. But Oh how much hath ſhe *gained*, upon all theſe loſſes! ſhe hath (f) *Gained* Heaven, Glory, Eternal Life, *The Spirits of juſt men made perfect*, The Society of Angels, The immediate

(f) Phil. 1. 21. 2 Cor. 5. 1, &c. Heb. 12. 22, 23. John 17. 24. Phil. 1. 23. Mat. 5. 8. 1 John 3. 2. Mat. 25. 21, 23. Pſalm 16. 11.

immediate presence and embracements of Christ, the beatifical *vision* and full fruition of God; *The joy of her Lord*, and unmixed *pleasures at Gods right hand for evermore*. These, These are high matters of gratulation. I say of her, to you her near relations, as sometimes *Hierom* said of *Nepotianus* to *Heliodorus*; (t) *O lament not so much that you have lost such an one, as rejoyce that you have had such an one*: yea, again rejoyce and bless God that you have had such an one so long. Consider; Her extremities on earth were *intolerable*; but her enjoyments in heaven are *unutterable*. Your losses of her may be abundantly made up in God: but what can compensate her present felicities? Her *sorrow* is turned into *joy*, her *misery* is swallowed up of *felicity*, her *trouble* is terminated in *triumph*. She hath passed from the *Dark side*, to the *Bright side* of my Text. O bless the LORD for her, and rejoyce with her; That she (u) *lies* now no longer *among the Pots, but is become as the wings of a Dove covered with silver, and her feathers with yeallow Gold.*

(t) Nec doleas, quod talem amiserit. Sed gaudeas, quod talem habueris. *Hieronym. ad Heliodor. Epitaph. Nepotiani. p. 23. A. Tom 1. Basil. 1553.*

(u) Psalm 68. 13.

FINIS.

Ἀρθαρτῳ Βασιλεῖ [παντων] δόξα Θεῷ.

MARY JACKSON *the late Dear and Godly Wife of* JOSEPH JACKSON *Esq*, Alderman *of the City of* BRISTOL, *Having lived about fourty years, Did sweetly fall on sleep in* CHRIST, April 24. *Was decently interred*, May 5. 1657. *And is at blessed Rest, till* CHRIST's second Appearing, *To Awaken, Raise, and Glorifie her with Himself for evermore.*

Reader,

THere is newly publiſhed an Excellent BOOK entitu' *Myſterium & Medulla Bibliorum.* The Myſterie and M row of the Bible: *viz.* **Gods Covenants** *with Man* the *Firſt Adam*, before the Fall: and In the *Laſt Adam* Je Chri After the Fall; From the Begianing to the End of t World; Untolded and Illuſtrated in Poſitive *Aphoriſms* a their *Explanations.* Wherein, The General Nature, Seve Kinds, Gradual Diſcoveries, Sanctions and Adminiſtrations of Gods *Holy Covenants*, From Firſt to Laſt, throughout the wh *Scriptures*, together with their peculiar Terms, Occaſions, A thor, Fœderates, Matter, Form, End, Properties, Agreemen Diſagreements, and many other their noted Excellencies largely and Familiarly expounded: The bleſſed Perſon and Of of *Jeſus Chriſt*, the *Soul of all the Covenants of Faith*, and *Mediator* of the *New Covenant*, is Deſcribed: Many cho Fundamental points of Chriſtianity, are Explained: Sun Practical Queſtions, or Caſes of Conſcience, are Reſolved: vers puzzling Controverſies about the preſent Truths are p tively Stated and Determined: Many Obſcure and Diffi Scriptures are occaſionally Elucidated: And, in all, The Gr ſupernatural *Myſterie of the whole Sacred Bible*, touching Gods m Wiſe, Gracious, Merciful, Righteous, Plenary, Wonderful, Eternal Salvation of Sinners by *Jeſus Chriſt through Faith*, ſwe ly Couched and Gradually Revealed in his *Covenant Expreſſ* in all Ages of the Church, is Diſcloſed and Un-veiled.

FRANCIS ROBERTS, *M. A.* Paſtor of the Church *Wrington*, in the County of *Sommerſet.*